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and utter blessedness of the world, and the absolute fulfilment of the purpose of God. Now obviously this belief was not based an experience. The poor world, to do it justice amid all its misdoings, has never lent itself to any such barefaced deception as that. No doubt it shrieked against the doctrine then, as loud as it has always shrieked, so that even a Posidonian or a Neo-Platonist, his ears straining for the music of the spheres, was sometimes forced to listen. And what was his answer? It is repeated in all the literature of these sects. ‘Our human experience is so small; the things of the earth may be bad and more than bad, but ah! if you only went beyond the Moon!’ That is where the true Kosmos begins. And, of course, if we did ever go there, we all know they would say it began beyond the Sun.”

In a very real sense Dr. Mackenzie’s book is one to greet with enthusiasm; it is a symptom of what a contributor to this JOURNAL has called “The Passing of the Supernatural.”³

The demand for a rational universe expresses, no doubt, often enough, a piety and loyalty of the soul. But what do we mean by a “rational universe”? A universe that expresses reason as a plan expresses its author? Is it reminiscent of the old conceptions of providence and design? Or does the term mean a world where experience can bear fruits, where intelligence can operate, where reason can be, with whatever difficulty, at home and seek to make its home more habitable? This is, as our author so happily says, to discover order and create it, and to do this is, he holds, the highest function of humanity. And if that is so, should not philosophy seek its vision in an order that man shall make for himself instead of in one that has been supernaturally created for him, and which needs the mystic’s intuition and the idealist’s dialectic to discover it. And what can dialectic ever discover except the formal implications of its presuppositions? The world ought to be rational, but this is a human duty and a human responsibility. It is in this sense that, with the Germans still in Belgium, a rational universe is the subject matter of philosophy.

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The Mystery of Matter and Energy: Recent Progress as to the Structure of Matter. ALBERT C. CREHORE. New York: D. Van Nostrand Company. 1917. Pp. xii + 161.

The sub-title of this little book comes nearer indicating the character of its contents than does the main title, which latter carries with it some suggestion of theosophy rather than science. The book

³ A. H. Lloyd, Vol. VII., p. 533.

seems written to exploit the author's own line of investigation; but that line is well worthy to be called to the attention of all who are interested in the remarkable advances of present-day physical science, advances which even the great social upheaval we are now witnessing has not wholly sufficed to hinder or obscure. And who can say which may appear greater to those who look back a hundred years hence, a battle where ten thousand fall to gain possession of a few yards of shell-torn earth, or a new revelation as to what may be the reason for the law of gravitation or for the rigidity of bodies?

The author, with his eager enthusiasm for new suggestions, combined with a realistic faith in the objectivity of electrons and ether, is probably fairly typical of the working scientist. The philosopher might well question, however, the identification he makes of the physical hypothesis known as the "theory of relativity" with a philosophical subjectivism. The ambiguity involved in a careless use of the term "point of view," which may mean "a mind," or merely "a point of reference," seems to play a part in encouraging the confusion, a confusion not confined to the author. "Different times from different points of view" doubtless contradicts the notion of "one objective time"; but what it puts in its place might be "many objective times," and not "many subjective times."

Though the student of philosophy will not find in this book a complete review of progress in these fields, and must exercise caution in what he accepts, yet if he be possessed of that minimum of acquaintance with physical science in its present status which any philosopher ought to possess—although even that minimum is unfortunately rather rare among would-be philosophers—he will find here a fairly untechnical account of some remarkable scientific hypotheses and speculations, many of them still very tentative, but opening out alluring vistas of future possibilities, and serving, on the whole, to make the "mystery of matter" appear even more mysterious than before.

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The Psychology of Behavior. ELIZABETH SEVERN. New York: Dodd, Mead & Company. 1917. Pp. 349.

Dr. Severn's book is an attempt to present psychotherapy and "mental science" in a simple way, and to indicate their use in daily life. "The book," reads the publishers' announcement, "has a popular appeal, and is full of the helpful suggestions of an experienced 'physician to the soul.' " And then, with an American eye to the financial chance—"Of particular interest is the chapter on the Psy-